

RELIGIOUS.

For the Boston Recorder.

PROTRACTED MEETINGS.

The Berkshire and Columbia Min-
istry, at Spencertown, N. Y. on Wednes-
day, November 28, a statement and remarks
by Rev. D. D. Field, of Stockbridge, on the
subject of protracted meetings, previously
published in the Recorder, are again pre-
sented, after free remarks by the author,
and a vote of thanks to the Boston Recorder
for publishing the same.

EXTRAORDINARY RESULTS OF PROTRACTED MEETINGS.

It is well known that the results of
protracted meetings are numerous and
valuable. From this circumstance, it
has been led to notice, beyond what I
have been able to do, the discrepancies
between the reported results of protracted
meetings and the actual results. These
discrepancies are, in some cases, very
great, and in some cases, very small.

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obtained their hopes at the seven protracted
meetings more especially noticed. As one of these
churches, however, was formed near the close
of 1833, and as 18 of the members were taken
from the world, it is proper these should be ad-
ded, making 236. This is a greater number
than was added in some preceding years; but
going back six years, as far as full statistical
tables will carry us, it is less by almost one third
than the admissions yearly, taken on an
average, and far less than in some years. Still
further back, it is well known, some churches
were blessed with great revivals and much en-
larged.

Sometimes, since, an effort was made to as-
certain the admissions to these churches for the
first half of the present year, up to the first of
July, and they were found to be about 230.
Since that time the admissions have been very
few, and the year is now drawing towards a
close. Perhaps some would claim that the ad-
missions from the world to a free church, formed
at the commencement of this year in the town
where the most remarkable of all the seven meet-
ings was held, being 48, (including the admis-
sions at the formation, and since,) should be ad-
ded to the 230, making 278. It may be proper
to observe that many of the members of this
church have been removed from the town, and that
the members who have come to the determination
to have their ecclesiastical connection speedily
dissolved. This is stated merely as a fact.

So far as the Congregationalists are concerned,
it is certain, that at stiller times, when the
pastors managed their concerns more in their
own way, and performed most of the minis-
terial duties, the number of admissions received
into the church of God, in 1831 the admis-
sions were 661; and in 1832, 729. A revival
prevailing in 14 churches in 1831, resulted in
the admission of about 900 souls. Precisely how
soon these were admitted, I cannot say, as re-
turns of individuals are not preserved.

As to the Baptist churches, they make up
their statistics from the close of May in one
year to the close of May in the succeeding year.
The last Minutes of the Berkshire Baptist As-
sociation report 104 admissions to 14 churches
in the county. The admissions to the other
churches (in the county) during the last stat-
istical year, are believed from circumstances to
have been very few. I have ascertained that
the admissions to one of them were only four.

This too was a church in which the protracted
meeting was held, at the close of which 150 con-
verts were proclaimed. There may have been
some conversions at this meeting among peo-
ple belonging to the vicinity; but four was the
number admitted to that church, and some of
these, if not all, were admitted on old hopes.
How many the Baptist churches have admitted
in times past from year to year, I have not at
present the means of ascertaining.

Truth requires me to add, that in former times,
when there were not so many crying, *Lo! here
is Christ, and lo! there*, there were more, cer-
tainly among the Congregationalists, who not
only felt the kingdom of God within themselves,
but more who furnished evidence that this king-
dom was in the hearts of the people, and that
they were in the Holy Ghost. The late storms,
winds, earthquakes and fires have been more
agitating; but it was the still small voice of
former years more especially, which caused the
people to cover their faces in holy reverence be-
fore God, and to enter upon the self-slaying
and self-denying warfare of the Christian.

In those years, the doctrines of grace were intelligently and
cordially received, and the churches, while they
were increased in numbers, were increased in
union, strength and effort. Recently, sup-
posed converts have hesitated more about yield-
ing to the great truth of the gospel, and the
great truth of the gospel, and the great truth
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Something like what has been experienced in
Berkshire has occurred in some towns in the
vicinity. How far any thing similar has taken
place in distant parts of the country, those who
are conversant with the facts of the case, can
best inform. It has been stated to show, that a
spirit of exaggeration and extravagance has arisen
here, the evils of which on the community gen-
erally, and on particular classes of people, are
very great. These evils should be seriously
considered.

It is generally wrong to originate and
propagate reports, which there is no good and
substantial reason for believing to be true, or
true to the extent represented. It is an offence
against the God of truth, and an imposition upon
his creatures; an imposition the more gross
and mischievous, in proportion to the greatness
of the interests affected by it. Now there never
was any ground for the reports of "holy
holy meetings," that went forth from the seven
protracted meetings, concerning the number of
converts. Nor is the offence much mitigated,
by alleging that the converts were spoken of as
"hopeful" converts. They were spoken of as
such converts as ought speedily to seek admis-
sion to the church, and such as it would be a
criminal neglect to refuse. If the Saviour,
knowing what is in man, could pronounce per-
sons converted immediately upon their becom-
ing so; or if the Apostles could, having the gift
of discerning spirits, or being specially assisted
from above; we, of necessity, must arrive at the
knowledge of characters by a slower process,
having neither the attribute of omniscience nor
miraculous powers. After the lapse of weeks
and months, and even years, the latest divines
and the most advanced Christians are liable to
mistake. How much more so, upon a single
transient interview, with entire strangers, and
where the surrounding circumstances are of a
very exciting and agitating description? It is
unpardonable to ascribe to the public, or to suc-
cessive interviews, and with those whose
previous habits of thought and action we are
best acquainted, to specify the evidences of con-
version, and to send them away to their closets,
with the Bible in their hands, to reflect, and
pray, and judge for themselves; or with Doc-
trine's Rise and Progress of Religion in the
Soul, Flavel's Touch-stone, or Edwards on the
Affections, if they have capacity and leisure to
examine and apply a work of such research.
But in inquiry rooms connected with some of
the "seven meetings," persons were counted as
converts, merely upon their saying or signifying
that they had made up their minds to be Chris-
tians, upon their repeating the publican's prayer,
or upon something else equally inconclusive;
and a few hours afterwards were proclaimed as
such in the most public manner. If the "way-
side hearers" were not counted, the "thorny
and stony ground hearers" were, and without
waiting to see even whether the blade would
spring up, after meeting the seed sown in their hearts.
On such slight grounds as these, who could be
justified in pronouncing persons qualified for

any responsible business or employment on
earth? But here they were pronounced as the
hopeful converts, and sent forth to the church
on earth, and fair candidates for the church in
heaven. What a solemn trifling with souls! And
why was this course pursued by the conductor
and his associates? We are not required to ex-
press an opinion at once of the state of others,
even if appearances are the most favorable, by
any existing and weighty considerations. Why
then, I ask again, was this course pursued?
Was it to make people think the Lord was with
them, and that they had wonderful skill in in-
struction and management? If so, the design was
objectionable. Let another man praise thee,
and not thine own mouth; a stranger and not
thine own tongue. Was it to raise an excitement
all around, and to bring multitudes under their
influence, and in the hope too that they might
be converted? They were "not to do evil that
good might come."

2. Proclaiming persons hastily converted is
dangerous to the persons themselves. If really
converted, they will appear in due time, in
better evidence than can be shown by any other
means. But suppose they are not, (and there is
great reason to fear that very many are not,
where hasty proclamations are made,) they may be
infinitely injured by the proclamations. There is
an unexpressed danger they will rest upon the
quickness of their conversion, and that they will
be in proportion as they regard the ministers
and Christians expressing them, as experi-
enced and skillful judges. Relying unduly upon
this, they may go immediately forward and
profess religion, and be the advocates of a false
experience and the opposers of real godliness
in the church. They may be led to rely upon
their own merits, and to neglect the means of
grace. They may be led to rely upon their own
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3. Hasty proclaiming men converted, often
subjects their pious relatives to bitter disappoint-
ment and grief. Longing and laboring for the
conversion of their kindred, they are prepared
with sincere hearts, to receive the joyful news
of their conversion; and hearing that they have
been proclaimed converts, trusting too much to the
proclamations, their spirits sink within them;
and their tears of anguish and blood are more
profuse and constant than their tears of joy.
Tale might be told of this kind in every town
where the meetings were held, which would make
the ears tingle of those who should hear them.

4. By these proclamations, the more sensitive
and excitable members of our churches are great-
ly injured. They receive the proclamations
with sincere hearts, and with great anxiety;
and hearing that they have been proclaimed
converts, trusting too much to the proclamations,
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7. There is a pretty numerous class of men
in society, of generally correct moral habits, and
it is to be feared that not a few of them are in
the church, who have long been in doubt about
experimental religion, and the work of the Holy
Ghost in the salvation of sinners needs to be explained
and realized in the religious community. Re-
cently men and measures have been exalted,
and that blessed personage, who is the efficient
author of all the holiness in this fallen world, has
been dishonored. Individuals and churches, fla-
unting the most beautiful promises of the Holy
Scriptures, and boasting of the work of the Holy
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8. These things are the fruitful occasion of
anxious and painful reflections. Religion is the
greatest principle and wicked. Condemna-
ble as they be for their conduct, the occasion
ought not to be given.
But without enlarging further on these evils,
let us inquire whether there are no remedies. It
appears to me there are.
1. If the reports of hasty and extravagant accounts
of the results of protracted meetings are many
and great, such accounts ought to be with-
held, at least assuredly, from the public papers.
The enumeration of supposed converts in times
of seriousness may be safely delayed until they
make a public profession. Then it may be in-
sensibly and usefully said, that so many
persons have been added to the church, and
it will be happy if years afterwards it can be
recorded in history; "And they continued

steadfastly in the Apostle's doctrine and fellow-
ship, and in breaking of bread and in prayers."

1. The Christian public need to be told, that it
is possible for excitement to be excessive in re-
ligion, as well as in politics, and in the affairs
of the world. This should be told them, with-
out giving countenance to mere speculative or
theoretical and cold formalities. There is a happy
medium between wild fanaticism and death-like
stupidity, marked by sobriety, gravity, simplici-
ty and godly sincerity, which ought to be pur-
sued. Were the people generally well apprised
of this, few would dare to originate and circu-
late such reports as have been disapproved in
this paper. There would be an antidote for them
in public sentiment.

2. Through scriptural views of experimen-
tal religion should be given. In the pure re-
vival at the commencement of the present cen-
tury, great attention was paid to doctrine. In
the seven protracted meetings, little, comparati-
vely, was said on this subject. Some truths
were inculcated; but those who heard the dis-
ciples, and over again; (for they were often
repeated,) probably took little heed to them, and
much was said about Christ crucified, the de-
pendence of sinners upon grace for salvation,
and kindred subjects; not about those exercises
and duties which the Scriptures are assigned;
exercises and duties, which adorn private char-
acter, and promote holiness, and promote holiness
in society, as well as to the rewards of
heaven. Such was the tenor of the instructions
that the impression was extensively made, that
it is an easy thing to be religious; and that re-
generation is nothing more than a change of
purpose. On these two points, a few observa-
tions are here offered.

As to the idea that it is an easy thing to be
religious, it is contrary to the word of God, and
to the experience of all his people. The exhor-
tations "to strive to enter in at the straight gate,"
"to work out our salvation with fear and trem-
bling," with numerous other similar exhortations,
divinely inspired, and divinely confirmed, are
directly opposed to the idea of an easy religion.
The Scriptures are full of warnings, and of
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NOTICES.

PINE STREET CHURCH.—Rev. ARTHUR BATES, of South Hadley, has accepted the unanimous call of this church to become their Pastor, and is to be installed on Wednesday evening, Dec. 30.

Dedications.—The new Meetinghouse of the First Congregational Society in Nantucket was dedicated on the 24th inst. Sermon by Rev. Sylvester Holmes of New Bedford. Dedication Prayer by Rev. Ralph Pratt of Barnstable. Reading of the papers was by Mr. W. H. Allen; and the present prospects of the Church and Society are encouraging.

—The Executive Committee of the *Massachusetts Missionary Society*, will meet at Perkins & Marvin's Commission Room, 100 N. State St., at 10 o'clock, on Wednesday, Jan. 1, 1854. R. S. STORAN, Sec'y.

—The members of the *Ruston Children's Friend Society*, are requested to attend their annual meeting, at the Old South Church, on Wednesday morning, Dec. 30, at half past ten o'clock.

Room, on Tuesday, 9th inst. at 10 o'clock A. M.
Boston, Dec. 4, 1854. R. S. STORRS, Sec'y.

The members of the Boston Children's Friend Society, are requested to attend their annual meeting, at the Old South Chapel, on Wednesday morning, Dec. 30, at half past six o'clock. By order, M. WEAVER, Sec'y.
Boston, Nov. 24, 1854.

ALFRED W. PIKE tenders his grateful acknowledgments to the members of the Boston Children's Friend Society, for the

Marriages.
In this city, Mr. Seth Crosby, Jr., to Miss Francis A. Kendall.—Mr. Wm. S. Fales, of Thomaston, Me., to Miss

In Amherst, N. H. Mr. Joshua Horn of Boston, to Miss Lucy Rhoads of A.—Hon. Franklin Pierce of Middlebury

Deaths.

In this city, Mr. Lewis Cary, aged 38—Mr. Lawrence R. Emerson, 21—Mary Deane, 23—Robert Jackson, 40—Margaret Weacott, 28—Rufus Gibbs, 31—Eleanor Flinn, 28—Jesse Arnold, 37—Jane Simpson, 77—Cyrus Hunt, 55—Helen

Newcomb, 38—Jacob Richer, 32—Letitia Stewart, 47—
Jane Simpson, wife of Jonathan Simpson, Esq. and
daughter of the late John Burland. Esq.—On Sunday, Mrs. I.
Smith O. C. wife of Mr. Wm. H. Cook, 20—Mrs. L.
wife of Jonathan Goddard, Esq. 39.
In Taunton, Mr. Franklin Dunbar, 28.—In Whitely, R.
Rufus Wells, formerly Pastor of the Congregational Church
about 90.

41. Mrs. P. retired to rest in usual health, and was found a corpse in the morning.

In New-York, suddenly, of consumption, Mr. Daniel Chase of Nantucket, 42.

In Fishersfield, 2d ult. Mr. Joshua Blodgett, a revolutionary soldier and patriot, 90; 9th ult. Capt. David Farmer revolutionary patriot and soldier, 80.

In Philadelphia, of cholera, Mary, wife of Rev. Will-

In Salem, N. J. Ruth, relict of John Ware, 75. The ceased was well about noon on Sunday—walking in yard, feeding the poultry. When on going into the house was taken with vomiting, but refused medical aid, and continued seemingly but little indisposed until her death, between 10 and 11 o'clock in the evening. She vomited or

In Williamsburg, Mass., at the residence of his father, **CHRISTEN LORD**, eldest son of Rev. Henry Lord, aged 87. Mr. Lord was a graduate of Amherst College, of the class of '31. He had closed his theological studies at Andover at the last anniversary, been licensed to preach, and delivered one sermon in his father's pulpit, when he was

It is very seldom that a death occurs combining so affecting circumstances as the one above recorded. It is hardly proper to let it pass by without a special record.

Mr. Lott was a young man. "His sun went down very early," it was yet day." He was educated, thoroughly so. His questions were varied and extensive. These, added to his good native talents, gave promise to himself and others that his labors in after life would be efficient and successful. He had just finished his preparatory studies, his foundation had been laid, and the superstructure was to be commenced. The tree was just blossoming, when blighting stroke of death was sent across it, and it fell.

He was animated with high hopes of long and useful labor in the ministry, and why ought he not to have been so? His constitution, as far as is known, was strong. In his previous studies he had been successful. There was no other present, there was none in the past, to deter him from the indulgence of exalted anticipations. But his hopes they have all vanished. His case stands as a sad monument of the vanity of human expectations. It is a warning to every man, woman or child, who would avoid the calamities which attend premature exertion.

hopes, that give to their owner any charm against the power of Death. Cense ye then from man—the weakest the frailest of all things is the fittest emblem of his of his hopes. "The Lord's voice crieth unto the city—ye the rod and Him who hath appointed it."
Andover Theol. Sem. Nov. 17, 1834. [Communicated.]

THIS DAY published, by **LIGHT & HORTON**,
Carnhill, *The Parent's Present* Edited by the
author of *Peter Parley's Tales*.
Parents who wish to put into the hands of
children, a book which will not only afford amusement
improve their minds and hearts, are requested to call
purchase. 4w. Nov.

THE RELIGIOUS SOUVENIR. The Religious Souvenir, a Christmas and New Year's Gift for the 1855. Edited by Rev. G. T. Bedel.

FEMALE CONVENTS. Secrets of Nunneries Disclosed, compiled from the Autograph manuscripts of Scipio Ricci, Roman Catholic Bishop of Pistoia and Prato—by De Potter. Edited by Thos. Roscoe—with an Introduction, Essay and Appendix.

BUCK'S YOUNG CHRISTIAN'S GUIDE. The

HOURS FOR HEAVEN.—A small, but choice set of Prayers, from eminent Divines of the Church of England, intended as a Devotional Companion for Young Persons.
Published for sale by CROCKER & BREWSTER, Washington street.

ABBOTT'S RELIGIOUS MAGAZINE.
THE design of this work is to promote the cause of
 ar religion, being intended to illustrate and
 the duties of piety, and to disseminate practical infor-
 on every useful subject. It resorts to a great vari-
 modes of effecting its objects, containing Essays, Dis-
 Narratives, both historical and fictitious, letters of
 and a variety of other pieces, all calculated to interest

The following analysis of the contents of Nos. 1 and 2 of the second one exhibits the classes of articles comprehended in the plan of the Magazine:

No. 1.—Teachers' Seminars at Andover; The

ence, her transmutation; the *Enchiridion*; Poetry; ille; The Difference in Children; The Episcopal Mob and Select Men; Political Duties; Summary.

No. II.—A Sabbath in Havre.—Morning. The Walk to the Seamen's Chapel. The congregation. Sabbath School. A Sunday dinner. Catholic burial. Village of St. Adresse. Return to the city. Sabbath in France.

Nisera.—Poetry.

Conjiction and Conversion.—Various forms of Si-
rious modes of awakening. The struggle. The
self lost. The Refuge. Relief. Various cases.
Letter Writing.—Value of Letters. A plan. Let-
Oasis. The Cathedral. Catholic ornaments.
Sonnets.—I. Conviction and Conversion. II. Co-
A Dream.—A vast assembly. The various plans of
piety. The stranger. Sin and Folly.
The Struggle.—The mask and the truth, a story for

boys. Monody on the death of a little girl. The
brother. Eliza Ward.

The Irish Cottager.—The cabin; scene within. The
stonaries and their influence. Calumnies. The
tion. The two strangers. Salvation. The meeting.
er visit. The shower. Grateful piety. Adventur
wanderer in America.

Death; A Sermon.

The Quakers.—New England. Epistles. Boston.

Terms of the work, \$2.50 per volume.
Published by WM. PEARCE, 9 Cornhill. N

CONTENTS OF NO. 28.—St. Paul's Conversion (a Picture.) The Happy Match. The Reward of Loyalty. The Wail. Effects of Attending to the Lord's Call. Throwing Stones. Newfoundland Ung. Large Students in Mississippi Valley, No. 2. The Dying Sinner. Father's Word in Heaven. Scandalous Ministers.

Contents of No. 27.—Little Things. No. 1. Display of Divine Grace. Jane Primrow. Young Stationaries. An Indian Horse. Musical Ear of Nicot Working Society. Swindling. Forgetfulness. in Mississippi Valley. No. 2. African Girl. Care."

From the Boston Recorder, Dec. 1831.

A gentleman who is now a Professor in one of our colleges, asks, "What more acceptable or useful gift can be presented to the YOUTH'S COMPANION? It is cheaper than a dollar a year—it affords a constant variety of interesting and profitable reading for children—and its excellence is, that it does not grow old, cease to please, and fall into neglect after a few days. In contrast with most Children's Books; but it returns bright with energy returning week throughout the year."

FRANKLIN INSURANCE COMPANY
THE FRANKLIN INSURANCE COMPANY
rice, that their Capital Stock is **THREE THOUSAND DOLLARS**, which is all paid in, according to law; and that they make
FIRE

They also insure on MARINE RISKS, to a
not exceeding Thirty Thousand Dollars on any
No. 65 State Street, Boston.

FAMILY SCHOOL.
 THREE Subscribers will receive a few additional copies of the Yearly Catalogue of the American Mercantile Companies, which will fit into one of the larger time business Dec. 1st, 1834, into College. **Brooklyn, Nov. 7, 1834.** (w)

Juvenile Repository.
CONTENTS OF VOL. 6, NO. 2.—*Crimes of St. Paul—Scripture Allusions—The Fall of Man—Stoning of Stephen—Flight of the Thug—The Murder of a Genius—A Plague of Birds—The Thug with a Moral—Paley's College—Lecture on the Law—Crested Ibis—The Marriage of Arabians—The Crucifixion—The Marriage of Arabians—The Thug—A Autumn—Invocation*
 The day Published by J. DOWE, No. 101 Nassau street.

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CHIMNEY BOARD PAPERS, every variety. Supplies of **AMERICAN PAPER HANGING** received from our manufactory. Constantly on hand, a large assortment of **PAINTS** and **GLAZES**. **VERY PAPER**. This comes in sets of four each, and when put together on the wall

PANAMA
THE **PAINTED** **TRADING** **COMPANY** has been
adapted to their trade, and on the best terms.
Sept. 5. (no p.m.) J. B. WINTHROP

Peach Orchard and Hops to
GRIGGS & LISCOM are happy to announce
that they have been successful in obtaining
by the breaking down of their various
agreements for an additional supply, and are now
in a position to supply the following:—
Phoenix Park Mine, which they guarantee
any sale in the city.

Also—Lehigh, Ladawana, Coma, the
Bridgport and Sidney Cuts, for sale at the
highest prices obtainable in any part of the
country. **GRIGGS & LISCOM**, at the
Charlestown Bridge or by **GRIGGS & LISCOM**
Commercial street.

T. GILBERT & CO.
AT NO. 402 HAWKINS
CONTINUING to manufacture the **PINK** **ROSE**
the latest improvements in the
they employ no apprentices, but experience
which is the only one of the kind in the
partment, that they shall continue to
that they earnestly strive to deserve.

For the purpose of **TRADING** **COMPANY**
in the city or country, excepted by
rienced workmen. ii.

FALL AND WINTER GO-
WELL & BAROCK, 177 Washington

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3 Bales of Cotton, Carpeting a *napier*
 4 " " " " " " " " " " " "
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 6 4-English Flannel
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 13 Red Salubary Flannel
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 17 1 Superior Marcellus Quilt
 18 1 Knotted do
 19 1 1/2 Circum Meas. 6-4
 20 1 English do. 6-4
 21 2 Cases do. 6-4
 22 1 Circum Meas. 6-4
 23 1 Case Scotch Flannel, *flannel* *calico*
 24 1 do. common do. at 12 *yards*
 25 100 of Cherry, Plush, Crimson and
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 27 1 Bale Hatter's
 28 200 doz. Woollen Comforts
 29 1000000 of Levens' Cravats
 30 20 doz. Ladies' and Children's Woollen Coats
 31 5 Bales Brown Suffolk
 32 1000000 of Blended Cotton
 33 3 Bales of Russian Biber, a *napier*
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 35 1 Case of Gown's Hair Cambric
 36 1 Case of Alibon Casimere, *as* *travels*
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Letters relating to subscriptions
primary concerns of the paper, may
NATHANIEL WILLIAMS
No. 19, Water-Street

LIX—No. 49.
RELIGIOUS.

For the Boston Recorder.
THE PUBLIC WORSHIP.—No. IV.

tion of men has a closer connection with the public worship than is generally supposed. The man who neglects public worship only by his neglect of himself. He is neglecting in a state of discipline, which directly leads to punishment, and of course the bearing of his appointed means of salvation, and the rejection of a preached gospel, the way to heaven. You say, "I can use the means of grace as devout reading, and prayer, and so they can, if they are in the sanctuary, without doing it." Of those who attend on public worship, you spend the hour in devout reading, meditation, and prayer, as is the case in many instances. But suppose you will God give the means of grace a use of devotion, and so put honor to the neglecting of his institution, the actual religious character of the religious character, and needlessly from the house of prayer? in heaven? Do they lead to any other end? Do they strive against sin, with his deeds, and his passions, have they the other inner character? A marked revelation, and while they continue the cause of God, we expect no better. And if we could always continue to do so, as next to a direct revelation. But if we could be changed, our hopes, our prayers, our tears, our sighs, because we think that means of salvation before we are being saved. So we also, labor to bring out the influence of the means of grace, the kind and diffusive spirit, and prompt us to this work, the hearts of men is the self, a very nature is, to appear, and that spirit does not the daily aspirations to commend to other hearts—its propensity to operate, and in other minds, towards the end it would seem that those who have a visible profession of unbelief, aloof from God's worship, sense the most proper course to spend itself upon. We command, go and discipline, with the internal impulse, heart. Now Providence is the vicinity of many who practice their practice in this thing, being disciplined. And we are to use all the means in the preaching of the gospel to the faintest, and prompt you to the conversion of every neighbor, are to you and most plain influence from you.

in this enterprise comes very to the temperance reform. It may serve as an example, and we doubtless many a one, have been exercised by the who can now be aided by a new attendant upon the and it is important that this and tread close upon the of that, and reap all the advantage for the future.

if our object were to prevent breaking, this would be a doing it. Neglect of public breaking, and the parentage in other forms. When the reverence for the sabbath is a state of mind to be maintained, it is to be observed. The mind, by neglect of public, and thrown into a state of overt acts of Sabbath breaking, would feel a sense of upon the Sabbath, were they secular business or diversion incident to the sabbath. So by deserting the house of a kind of necessity for unemployments. Could we all men habitually to the house would be little need of other Sabbath breaking. For such was known, as a gross and he would, that was a regular house of God.

in this enterprise touches, the prosperity and efficiency.

If we had no other object, the of our own spirituality, we should have a sufficient motive in the work. Whatever success this enterprise, will be in the ministry more efficient, that discouragement which the heart and energy of the millions, hundreds turning away from the cause. Every instance of success would be a new stimulus to the operation on professing is desirable. Let them see the importance of the subject, and called forth to bring as much under the influence of a personal reflection would be felt upon a practice. Their labor would become to them a sacrifice to themselves. Every proper motives on the subject would be an occasion for them to use motives themselves. Let us in hand, and before we are, which will feel its influence, in of God a scene of greater to themselves, giving them a desirable motive, the effect of on themselves, and making of their own example in this subject. A new importance to the whole subject of religious exertions should make friends have some adequate importance of its most solemn subject not this subject, but the assumption that nothing is something worthy of the interest of the cause has been thorough.

From the Christianian.

PUBLIC WORSHIP.

Of the adults on whose funeral was called to attend, during five and part had not been accustomed to public worship, and reason to think, without a remaining two thirds, who were